

SCOTTISH RITE NEWS BULLETIN

ISSUED BY AUTHORITY OF THE SUPREME COUNCIL, 33°, SOUTHERN JURISDICTION, U. S. A.
1735 SIXTEENTH STREET, NORTHWEST, WASHINGTON 9, D. C.

The sentiments expressed herein do not necessarily carry the endorsement of the Supreme Council.

No. 11

November, 1953

COMMUNISM AND THE COLLEGE STUDENT

JOHN EDGAR HOOVER, K. T.
Director, Federal Bureau of Investigation

YOU, the college student, whether or not you realize it, are the rich earth which the Communist conspirator hopes to till. Your mind is the soil in which he hopes to implant alien seed. Your subsequent acts are the products whose growth he strives to direct. The harvest which he seeks is the destruction of our democratic processes of government.

What, then, can you, the college student, do about Communism? Awareness of danger is the first requisite to combating that danger. First, then, know your enemy. That necessitates learning what Communism really means, not what its apologists say it means.

How is one to separate truth from propaganda? I can only say, "Set yourself the task of developing a free mind—a mind which seeks facts." Such a mind accepts neither the minority version nor the majority version; it seeks and considers evidence. It is not satisfied until irrefutable evidence points out the road which leads toward irrevocable truth.

When you have learned everything possible from the experience of those who have escaped from "Utopia"—where they learned the bitter difference between promise and reality—then steep yourself in the history of America. Go back to the heart and soul of its origins. Read the documents, books, and letters of the immortal giants who, with faith and prayer and idealism, shaped and molded a form of government which is a continuous expression of faith in the individual. There you will learn that true Americanism is an act of faith—an overwhelming belief that individual man, with God's help, is an intelligent being capable of self-rule. That faith is essential to the continuance of the American form of government.

In its simplest terms, the struggle lies between the spiritual and the ma-

terial. The Communist seeks to rob you of your birthright by destroying your faith in our republic. The mess of pottage which he offers in tempting the weak, the shallow, and the short-sighted, is the illusory promise of material security—the security of the slave. The Communist offensive must never be underestimated for that promise has seduced millions of people and the ultimate objective is to swing all the peoples of the globe into the Communist orbit. Like the confidence man, therefore, the Communist labors incessantly to get his victims in the proper frame of mind—to "set up the suckers for the kill." Diligently and indiscriminately he pours his corrosive acid of disunity, hatred, and discontent over the worker, the professor, the artisan, the student.

What can you do to combat it?

Communism is the antithesis of Christianity. To endorse Communism is to deny all the tenets of Christianity—the great teachings which have guided our civilization during the dark ages of mankind's long, upward climb toward the light. You can be Christian.

Communism is immoral. The Communist teaches that the end justifies the means. You can live positively. You can promote the dynamic morality which is essential to the preservation of a free nation.

Communism seeks "fronts." Don't provide protective coloring for subversive organizations by being an indiscriminate "joiner." Ascertain the ultimate objectives of groups which mouth platitudes and espouse causes before you lend the strength of your name to their petitions and their rolls.

Communism feeds on ignorance. Be informed. Never yield to the disastrous luxury of emotional or "fuzzy" thinking. Stick to the facts.

Communism seeks change. It would make the state the master and the individual the slave. You, therefore,

need to gain a true understanding of the republic in which the individual is the key. Our form of government is only as good as the people in it. Consequently, it cannot be perfect. But active and intelligent effort has made it function in such a manner that it has been the marvel and the envy of the world. You hold the future in your hands. Be a crusader for democracy.

Communism lives on lies. It corrodes honor, destroys integrity, and subverts all the qualities which combine in an individual to make him, in the truest sense, a man. Wherever there is an honest man, there is an island of strength. Live honorably.

Lastly, Communism wears a cloak of many colors. Learn to recognize those colors, and no act of yours will tend to bring to fruition the destructive harvest which the Communist seeks, and toward which all his efforts are bent.—*Reprinted by permission of the Boston University Campus.*

THE UNIVERSITY OF TEXAS
NOV 18 1953

LIBERTY (?) IN ITALY

We have received an important publication (not for sale) from the Legal Office of the Federal Council of Evangelical Churches in Italy, which after listing and describing specific cases of religious intolerance and oppression by the Government explains why this condition persists. The causes cited are:

1. The Roman Church under Jesuit leadership insists that the regulations set up by the Papal-Mussolini Concordat of 1929, rather than the Constitution of 1948, shall apply in all cases.

2. The Christian Democratic Party, backed by the Roman Church, has blocked the establishment of a constitutional court which might require the observance of the new Constitution.

3. The fanatical Minister of the Interior has exercised arbitrary powers toward suppression of religious minorities.

4. Publication of abuses is not made in the dominant party's press and, when Communist newspapers take note of them, the Protestants are labelled Communists, thus subjecting the sufferers to charges of hostility toward the United States.—*United Evangelical Action.*

HONOLULU JUDGE REFUSED CITIZENSHIP TO ATHEIST

A ROMAN Catholic Judge, J. Frank McLaughlin of the Federal Bench in Honolulu, Hawaii, appears to have allowed his Catholicism to override his American law in denying citizenship to Wladyslaw Plywacki, age 24. Mr. Plywacki was imprisoned for five years in a Nazi-controlled prison in his native Poland. He escaped to the United States and, for a time, served his adopted country in Japan.

Time Magazine, in its report of the matter, stated that Mr. Plywacki was an Air Force corporal at Hickam Field, Honolulu, when he came before Judge McLaughlin to take the official oath and become an American citizen. All went smoothly until the phrase was reached, "So help me God." Mr. Plywacki explained that he was an atheist and, therefore, could not in honesty use those words. The court immigration officer was surprised that the judge had not merely substituted an affirmation of allegiance permitted for those who object to oath-taking, and he suggested that, inasmuch as Mr. Plywacki was soon to leave for the mainland, the whole matter could be settled when he reached the States.

But Judge McLaughlin would not hear of it. He said to the would-be citizen: "Take a coin out of your pocket. What does it say on the back?" When Mr. Plywacki read the legend, "In God We Trust," the judge delivered the following statement:

"Our Government is founded on a belief in God. You are asking for the privilege of being part of the Government, but you are apparently seeking admission on your own terms. If you are not willing to take the oath in good faith, the oath prescribed by the Congress of the United States, I cannot grant your petition."

Had the judge been better acquainted with his American history, he would have known that George Washington stated, in Article XI, Treaty of Peace and Friendship between the U. S. A. and Tripoli, June 10, 1797: "The Government of the United States is not in any sense founded upon the Christian Religion." He (Judge McLaughlin) ought to have known the courageous battle fought by Jefferson and Madison to keep Government and Religion separate. As a Federal Judge he is presumed to have read the current decisions of the Supreme Court of the United States. Mr. Justice Jackson in his Dissent in the New York Released Time Case (No. 431, April 28, 1952) said: "The day that this country ceases to be free for irreligion, it will cease to be

free for religion—except for the sect that can win political power."

Mr. Plywacki appealed to the Ninth Circuit Court of Appeals in San Francisco. His line of reasoning was this: "If a native-born citizen is entitled to freedom of religion, which would include the right not to believe in God, then a petitioner for naturalization has the same right."

The Department of Justice in Washington instructed its Office in Honolulu to "confess error," which indicated that it would not support Judge McLaughlin's ruling when it came up for argument in the Appeals Court.

This action of Judge McLaughlin calls to mind the pronouncement of Pope Pius XII carried in the newspapers of the land on November 7, 1949, that judges all over the world were to refuse divorces if the marriage is "valid before God and the Church" (the Church of course being the Roman Catholic Church). It will be remembered that it was thought at first that the papal proclamation was aimed primarily at Czechoslovakia, but the phrase "judges all over the world" would also apply to the United States, England and the Scandinavian countries—all Protestant countries.

Following the pope's pronouncement, District Judge Luis Armijo of Las Vegas, New Mexico, a Roman Catholic, said: "I may be a Catholic, but I'm a citizen of the United States first."

The *Scottish Rite News Bulletin*, in its issue of December 5, 1949, commented: "Coming from a devout Roman Catholic, this is a bold and, we believe, an honest and sincere statement, thoroughly patriotic, and no doubt he would so hold in his court. However, if he were opposed by the Roman Catholic bishop of his diocese with the Roman Catholic Code promulgated by the late Pope Benedict XV on the question of who is first—the Roman Catholic Church-State or the laws of the sovereign State of New Mexico—he would be in an embarrassing situation. But it is a fine declaration, very encouraging, worthy of being followed, and is an example for others of untold benefit."

The *News Bulletin* then gave a long extract from the Benedict XV Code and concluded with the following comment: "If anyone believes that the promulgation of popes are or may become decadent so far as the Roman Catholic Church-State itself is concerned, let him bear in mind the following from page 100 of *The Popes' New Order* by Philip Hughes, published by

The Macmillan Company, 1944, and bearing the *imprimatur* of Francis J. Spellman, Archbishop of New York: 'Whatever the popes hitherto taught, or shall hereafter teach, must be held with a firm grasp of the mind, and, so often as occasion requires, must be openly confessed.'

"It is encouraging to see Roman Catholics who love the principles of liberty found in the Bill of Rights (which have been anathematized by certain popes) and which are implied in the Sermon on the Mount, have the courage to assert themselves against the dogmas of the self-proclaimed vicars of God on earth." S. W.

A COURAGEOUS PLEA FOR MAINTAINING PRINCIPLE

Dr. Louie D. Newton, 32°, Chairman, Executive Committee POAU (Protestants and Other Americans United for Separation of Church and State), who is the cherished champion of Southern Baptist weeklies, has challenged the supporters of religious freedom among all faiths with the following plea for principle:

"Will Baptists support H. R. Bill 6319, now pending in Congress, offered by Congressman Gardner R. Withrow, Wisconsin, which would permit exemption of religious publications from proposed increase in postal rates, allowing an estimated differential of 62 per cent between religious publications and secular publications? I hope not.

"Such exemption would mean that our Baptist papers would receive a substantial subsidy from the Government, and that would further mean that we would be estopped from protesting any instance of breaching the wall separating Church and State.

"If it is a violation of the cherished principle of separation of Church and State to accept government money for Baptist hospitals, schools, orphanages, and churches—and we certainly are agreed on that—what, may I ask, would be the difference in principle of accepting government aid for our Baptist papers?

"This bill has been referred to the House Postoffice Committee for study. Meanwhile, I hope Baptists will do some studying themselves and, by studying, I mean thinking."

It may be concluded from the above that Doctor Newton believes consistently in church-state separation, not separation now and then, here and there, self-interest to the contrary notwithstanding.—Dr. Joseph M. Dawson, 32°—Report from the Capital.

We always weaken what we generate.—La Harpe.

FOR RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS AGAIN

DR. JOSEPH M. DAWSON, 32°

1628 16th St., N.W., Washington 9, D. C.

THE *Catholic Digest* reports on a national survey made as to how Americans feel about religious education for their children. Its report claims that out of 104 million adult persons, only 6 per cent, or a little over six million, state they received no religious training. It publishes that 72 per cent received their religious training in Sunday Schools, 37 per cent had religious training in the home, and 21 per cent in parochial schools. Among Protestants, it reveals, 86 per cent have gone to Sunday School, and 78 per cent are satisfied with the religious training they received there.

In view of the declaration of the *Digest* that Catholics expressed the highest percentage of satisfaction with their religious instruction, received mainly in parochial schools, the non-Catholic wonders just why they are so insistent upon religious instruction being given in the public schools. Remember history proves that the Catholics were the first in America to combat religious instruction in the public schools and constituted the pressure groups which secured ouster of the Bible from these schools because they objected to the version read. Leo Pfeffer, in his monumental *Church, State, and Freedom* (page 287), explains their changed attitude.

"The triumph of the secularization of the public schools was in no small measure due to the persistence of the Roman Church," Pfeffer says. Continuing, he asserts that what this church wants now is either to bring its own dogma into the public schools for the teaching of Catholic children, as it was doing in Champaign, Illinois, and many other places prior to the McCollum decision of the United States Supreme Court, "or a share of the public school funds for the support of Catholic parochial schools." Roman Catholic usurpation of public schools for teaching their distinctive religion has resulted in court action in certain states, as New Mexico and Missouri.

It is interesting to note that a few Protestant leaders have lent support to the newest Roman Catholic propaganda for religious instruction in the public schools. For example, President Frederick W. Whittaker of the Bangor Theological Seminary writes the Executive Director of the Baptist Joint Committee on Public Affairs: "While I appreciate your fine contribution to the litera-

ture of the Church and the State, and I shall read your new book with much interest, I do not agree that the complete separation of Church and State is best either for the State or for the Church. . . . It is my conviction that there is urgent need for the leaders of Church and State to find a way in which religion as a primary force in the whole history of man shall be given its proper emphasis in the textbooks of our public schools."

Perhaps after President Whittaker has read our newest book he will discover that the United States Supreme Court has already pointed out "the way in which religion as a primary force in the whole history of man shall be given proper emphasis in the textbooks of our public schools." The incontrovertible fact is there is no denial whatsoever of that very thing at the present—there is only the prohibition of sectarian instruction by sectarian forces in the public schools, by commingled organizations of Church and State. Instead of seeking such a dubious combination, the theological seminaries had best intensify their efforts to prepare church leaders who will attend to their God-appointed duty of promoting adequate religious instruction in the church and home.

A TRIBUTE TO TEACHERS

DWIGHT D. EISENHOWER

THE following statement is part of a farewell address by President Eisenhower to the faculty of Columbia University on January 16, 1953, just before he left for Washington, D. C., to be inaugurated as President of the United States.

"I think most of you know of my admiration for the teacher, for the person who believes something and tries to impart it to young minds. In my all too short association with scholarly people, I have found them to be intellectual leaders of Americanism. They have been able to explain Americanism, the values of the heart, of freedom, and what the mind must do to support those values.

"In short, I have found teachers, I have found universities in general engaged in this one thing: how to bring up, how to teach, how to develop fine citizens to serve in a free democracy.

"That I conceive to be their basic purpose and as long as they do it

this Nation shall remain free, and I, for one, will always be a witness that the great and vast body of these teachers, these administrators, these people living in universities, are the very foundation, the real refuge and bulwark of democracy and freedom in our country—the thing to which I at least attempt to devote my life.

"Of course, there can be those that misunderstand. There can be those who unwittingly will damage you occasionally. In your pride, you will be resentful, as all of us are, under attack. But as long as you adhere to the principles, the ideals that I have seen displayed so bountifully on this campus, I have no fear in my soul of the future of American education.

"This is not to say that there may not be people among us, in any body or group, that are false to the doctrines, to the basic principles in which we believe. If they are there, if they are sworn enemies of our system, if they believe in its destruction by force, then I know of no one who will be more anxious than the true teacher to get rid of them.

"But, if they are there, they are also clever and they are not going to carry around flags in front of people who do believe in freedom and in the dignity of man.

"So definitely do I believe in this function, in this great and noble mission of the teacher, that in the weeks I had been struggling in my poor way to get my inaugural address prepared, I have been able to say a phrase, to pay my tribute. Possibly it is not good public relations to express those things in advance, but I tried to say, speaking of the American system, as long as we preach with conviction and teach with integrity, that is the true defense against Communism.

"So you can see the dependence that a person like myself, approaching these new and great responsibilities, places upon a group like this.

"We are engaged in a war of great ideologies. This is not just a casual argument between slightly different philosophies. This is light against dark, freedom against slavery; it is Godliness against atheism. That is where we are standing; that is the struggle. And I say to you that no man flying a warplane, no man with a defensive gun in his hand, can possibly be more important than the teacher who is leading, training and explaining to the sound minds that must be the leaders of America."

I do not believe in a fate that falls on men however they act, but I do believe in a fate that falls on them unless they act.—G. K. Chesterton.

CARVER MONUMENT DEDICATED SCIENTIST BORN IN SLAVERY

A MONUMENT to Dr. George Washington Carver, who was born in the early 1860s and died in 1943, was unveiled late in July on the plantation where he was born in slavery. The plantation is near Diamond, Mo., which is 15 miles southeast of Joplin.

Doctor Carver was famed as both an agricultural specialist and chemist. He was first owned and then freed and raised by Moses Carver, a German immigrant and, as was the custom then, he took the name of the man who owned him.

His achievements included turning cotton into paving blocks, peanuts into hundreds of synthetic products and clay into paint.

The plantation is now under the control of the National Park Service, of the U. S. Department of the Interior. Douglas McKay, Secretary of the Interior, delivered the address at the dedication of the Carver monument. Among other things, he said: "This dedication demonstrates that we believe every man deserves to enjoy equal rights and liberties, and that there must not be any second-class citizens in this nation."

After reviewing President Eisenhower's promises to end segregation wherever the authority of the Federal Government extended, he commented: "These promises are being fulfilled quietly and determinedly, and are designed to remove terrible injustices rather than to capture headlines."

When Carver was only a few months old, a band of border raiders who roamed the area during the Civil War, swooped down on the Carver plantation and kidnapped the baby and his mother. Moses Carver formed a posse and, when the raiders were located, the mother had disappeared. However, on the offer of a race horse valued at \$300, the child was returned to the Carvers.

With the signing of the Emancipation Proclamation, the child was free, but he was cared for by the Carvers until his early teens when he left Diamond to go to Kansas. After he had succeeded in working his way through high school at Minneapolis, Kansas, he was accepted as a student at Simpson College, Indianola, Iowa. Three years later he transferred to Iowa State College, Ames, Iowa, where he received a Bachelor's Degree in Agriculture and later a Degree of Master of Science.

He attracted the attention of Booker T. Washington, the founder of Tuskegee Institute in Alabama. He went to Tuskegee and became its Professor of Agriculture. He spent the rest of his life there improving the agricultural

practices of the South and discovering new products that could be made from southern crops. He won awards from many scientific foundations and honorary degrees from many universities. He gave \$33,000 to establish the George Washington Carver Foundation for research at Tuskegee.

S. W.

RELIGIOUS LIBERTY BASIS OF ALL FREEDOMS

DR. E. B. WILLINGHAM, 32°

When we rise to declare and defend religious liberty we are championing every other area of freedom. When religious liberty is threatened, every other freedom is jeopardized. Today unscrupulous assaults are being made against soul liberty. These arise from philosophies and powers which deny the existence of God and the place of religion in men's lives. Our generation has seen the blighting effect of godless Communism as nations have been forced to submit to the overwhelming power of organized intrigue and militarized might. I also see religious liberty threatened from within the pattern of religion itself—from those who claim special privilege and prestige, and denounce all others as heretics. Further, I construe as a menace to religious liberty current attacks which are made upon individual character. We have reached a sad state of affairs when a man may have his life smeared and his influence crippled by unsubstantiated attacks and charges against his character and record. We do not question the right to investigate an individual where there is evidence of such need, but it is going too far to smear a group, class or profession with ungrounded suspicion.

CATHOLICS RETALIATE FOR LOSS OF BUS TRANSPORT

A \$100,000 bond issue for a very much needed elementary school in the R-3 District of St. Charles County, Missouri, was defeated late in June for the third time in recent months. The *St. Louis Post Dispatch*, in reporting the incident, stated that the defeat was attributed to retaliation by Roman Catholic voters for refusal of the school board to transport pupils to parochial schools and for other school board decisions.

Patrons of the parochial school in the R-3 District withdrew their application for a writ of mandamus to compel the board of education to haul paro-

chial school children in public school buses.

Circuit Judge B. Richards Creech at St. Charles, Mo., dismissed the application at the request of counsel for the parents. Counsel for the parents said that the request for withdrawal was the result of a recent decision by the Supreme Court of Missouri which held that the use of public school funds for the transportation of parochial school pupils was unconstitutional. S. W.

URGENT NEED FOR KOREAN AID

Major David A. Whitmore, 32°, of the United States Army Air Force in Korea, writes that the need for help on behalf of the war-torn population of that stricken country is beyond written description. Anything useful in almost any field of human activity would be acceptable. These would include any article of food or clothing, school supplies, tools, medicines and pharmaceuticals, soap, and the like.

Packages can be sent to:

The Protestant Chaplain
K-14, A.P.O. 970

% P. M., San Francisco, Calif.

Instructions may be included as to the disposition of the contents of any package, if the sender desires that it go to an orphanage, war widows, leper colony, hospital, or other facility. In the absence of instructions, the Chaplain will use his best judgment in disposing of the articles. Persons desiring to send gifts through friends or relatives in the Armed Forces may send them direct. The use of an A.P.O. number will save considerable on the cost of transportation and eliminate much of the red tape otherwise necessary.

THE NEW AGE cannot too highly commend the work of our chaplains in the Far East and the excellent work they are doing in impressing the victims of war with the goodwill felt toward them by the Western nations. This is psychological warfare at its most effective best, as was the distribution of food to the East German people.

WORDS THAT SATISFY HUNGER

"A famine was on, in the land, and a beggar on a street corner reached out his hand to Tolstoy who was passing by. Russia's great man stopped, searched his pockets for a coin, found none. With genuine sorrow, he said to the beggar: 'Do not be angry with me, my brother. I have nothing with me'."

The beggar's face lighted up as he replied, "But you called me 'brother'—that is a great gift."—*Masonic Journal of South Africa*.

THE BANNING AND BURNING OF BOOKS

EDWARD LESLIE, P. M.

Standard Lodge, F.&A.M., Oakland, Calif.

QUOTING President Dwight D. Eisenhower on this subject:

"A democracy smugly disdainful of new ideas would be a sick democracy. A democracy chronically fearful of new ideas would be a dying democracy.

"For all these reasons, we must in these times be intelligently alert not only to the fanatic cunning of communist conspiracy—but also to the grave dangers in meeting fanaticism with ignorance. For, in order to fight totalitarians who exploit the ways of freedom to serve their own ends, there are some zealots who, with more wrath than wisdom, would adopt a strangely unintelligent course. They would try to defend freedom by denying freedom's friends the opportunity of studying communism in its entirety—its plausibilities, its falsities, its weaknesses.

"But we know that freedom cannot be served by the devices of the tyrant.

"As it is an ancient truth that freedom cannot be legislated into existence, so it is no less obvious that freedom cannot be censored into existence," the President wrote. "And any who act as if freedom's defenses are to be found in suppression and fear confess a doctrine that is alien to America."

The President said librarians "serve the precious liberties of our nation's freedom of inquiry, freedom of the spoken and the written word, freedom of exchange of ideas.

"The libraries of America are and must ever remain the homes of free inquiring minds. To them, our citizens—of all ages and races, of all creeds and political persuasions—must ever be able to turn with clear confidence that there they can freely seek the whole truth, unwarped by fashion and uncompromised by expediency. For in such whole health and knowledge alone are to be found and understood those majestic truths of man's nature and destiny that prove, to each succeeding generation, the validity of freedom.

"Upon these clear principles, democracy depends for its very life, for they are the great sources of knowledge and enlightenment . . . unfettered knowledge of its own heritage, of freedom's enemies, of the whole world of men and ideas—this knowledge is a free people's surest strength."

There is an unhealthy fear of controversy growing within our country that is becoming dangerous and doesn't

make sense among free men. America was born of controversy. Where there is freedom of thought, falsehood will appear more false, and the truth more true. "Let there be light" seems to be a great ideal that we must fight to keep.

—*The Masonic World.*

CLASSES FOR CATHOLICS

ACCORDING to an editorial in the *Christian Advocate* for April 16, 1953, classes for Catholics are being established by the Methodist Church in certain areas. The *Advocate* stated that light, rather than heat, on Catholic-Protestant tensions is emerging through the classes for Roman Catholics being organized under Methodist auspices. They are not for proselyting but for study, stated the *Advocate*, and the response that is coming from open-minded Catholics is surprising.

Reports from Rev. Arthur E. Hagberg of Downers Grove, Ill., disclose that the meetings of such a class were held there in the Methodist church parlors just before Easter, with only Catholics and those they invited attending and they usually were husbands and wives. While there was an announcement from the pulpit, those present from week to week came at the instance of the pastor's personal invitation.

The Rev. Mr. Hagberg stated: "Many Catholics dwell in a no-man's land. They have about decided to leave the church of their traditions and training, but they are still searching. They say to us, 'What do you Protestants have to offer?' They are religious-minded, and they need help."

The class study reveals that Catholics ask questions and the discussion is direct and personal. Protestants present ask questions also, and Catholics offer answers. They study varying viewpoints together, facing problems frankly and without rancor. These class discussions result in Catholics sometimes requesting admission into the Methodist Church. During the last year for which statistics are available, there were 24,253 Catholics who became Methodists, while 6,529 Methodists turned Roman Catholic.

As pointed out in the *Advocate*, where there is such broad-minded and open inquiry, much of the literature of Catholic-Protestant controversy is un-

suitable, as it tends to inflame passions rather than stimulate thought. Primers are available on what both Protestants and Catholics believe. James Nicholas is the author of *Primer for Protestants*, and a manual provided for Roman Catholic chaplains was found useful. Emphasis is placed on the value of Stanley Stuber's new book, *A Primer on Roman Catholicism for Protestants*, for use in such classes as are being conducted by the Methodist Church.

Concluding its editorial, the *Christian Advocate* said:

"Anderson Scott's *Romanism and the Gospel* is pretty rough on Catholics, but it does deal with the scriptural basis of both Catholic and Protestant claims. (One of several passages was mentioned in the editorial, "Catholic-Protestant Tensions," published Feb. 26.) Most Protestants are woefully weak in understanding and using the Biblical foundation of our faith.

"The Protestant, whether minister or layman, who approaches this task in the spirit of contention and competition will fail, but he who attempts to win and persuade in the winsome spirit of Jesus Himself will succeed. He may not make a Protestant of every Catholic—and that should not be his object—but he will prove that he is a thinking, trusting, loving Christian, worthy of his Lord."

E. R.

NEW SCHOOL POLICY ADOPTED

The following news item appeared in the *Los Angeles Times* recently:

"A new \$600,000 Catholic high school to be named for Pope Pius X is nearing completion at Paramount Blvd. and Gardendale Ave. and will be ready for classes in September. Located on a 15-acre site the school will have more than 30 classrooms. It will serve the entire southeastern metropolitan section and is to be coeducational. Future plans call for the construction of a gymnasium and cafeteria and other units estimated to cost in all more than \$1,000,000."

A coeducational high school is reported to be a new development in the policy of the Roman Catholic hierarchy, which heretofore has frowned severely upon the close association of boys and girls in this age group at school. It was to promote this program that nearly a million dollars was spent during the last California election in support of the hierarchy's proposition that parochial schools should be exempt from taxation, one since held invalid by an Alameda County Superior Court panel.

Rare indeed is the person who never has committed the folly of talking before thinking.—*Anonymous.*

THE MENACE

THE controversy over the article by J. B. Matthews accusing a large segment of our Protestant ministry of collaboration with Communists continues in our newspapers and magazines. A short time ago Dr. John A. Mackay, Moderator of the Presbyterian Church in the United States of America, replied to Mr. Matthews' accusation through an article in *The Watchman-Examiner*, in which he defended the ministers against indiscriminate attack. Repudiating the charge that he is pro-Communist, he denied categorically that he had ever supported any unworthy cause. Stating that in the past his great concern had been for human freedom, he said:

"When a congressional committee, through its chairman, employs as its executive director a man who has brought an irresponsible and indiscriminate charge against thousands of American educators and thousands of Protestant clergymen, the very semblance of impartiality, the last trace of objectivity, disappears from the high investigative tribunal. The accuser becomes the investigator. . . . We confront the twentieth-century American version of the sixteenth-century Spanish Inquisition. The new inquisition already has its 'Grand Inquisitor,' who, like his famous prototype, thinks in patterns which have been made familiar to the world by totalitarian regimes. The 'Grand Inquisitor' seeks a henchman of a type similar to himself.

"The old-time Inquisition in Spain undertook to determine what characteristics a man should have to be truly Spanish, or thoroughly un-Spanish. In doing so, it became the chief source of that process which, by condemning heretics and burning books, sterilized and degraded a supremely great and creative people. The American inquisition undertakes to determine what is American and what is un-American, what human freedom means and what it does not mean. Unless the American people awake to this menace, basic freedoms which have long been our glory may be lost, and our country, bludgeoned by an insidious Neo-Fascism, can lose its leadership among the nations and its destiny among the generations. . . .

"I am not ashamed of any document I ever signed or of any cause I ever sponsored, whether it was in the interests of Republican Spain, or in favor of Spanish refugees from Fascist tyranny, or to advocate the repeal of the McCarran Act.

"I have already said it publicly and I repeat it now. We have come to a moment when in certain circles in our country you can do anything you want,

if you are anti-Communist. You may be a liar, a rake, or a Fascist; everything is condoned so long as you vociferate against Communism. And yet, the way in which Communism is being fought today is the way to give it ultimate prestige and to bring our country ultimate discredit. The real problem of Communism as a system of ideas and an attitude toward life is simply not being touched. Communism is a much more tremendous issue than is being realized. . . .

"If our country is to give leadership in the rifted, revolutionary world of today, it must present a more positive and crusading view of freedom than that which now prevails. It must sponsor a freedom which has clear-cut ideals and a program of action. Men must be summoned to freedom for something of transcendent importance, something much greater than the mere absence of the pressures that push them around. For people, let it be said plainly, are not free merely when they can do what they want. They may be free in this sense and yet be slaves of lust or selfish ambition. They are truly free only when they want what is *right* and do what is *good* and are committed to what is *true*. More concretely, man is truly and fully free only when, with joyous abandon, he serves the Living God, the Eternal Goodness. . . .

"For responsible Congressmen to give implicit sanction to the charge that the clergy are the class most infiltrated by Communism, but to add that, of course, there is no intention to investigate the clergy, represents a cynical attempt to discredit the Protestant ministry in this country. . . .

"As it is, the time has already come when an understanding is needed between congressional committees and the citizens and institutions of this nation as to where we all stand in relation to one another and what the rights and responsibilities of American citizens are in the world of today."

Believing whole-heartedly that Communism, wherever discernible, should be destroyed, we may still, in support of Doctor Mackay, disagree with members of congressional committees and others as to the manner in which this is to be accomplished. Public service should never impart an air of sacrosanctity to dubious action.

If individual adherents to any calling choose to believe sufficiently strongly in a worthy cause that by mere chance happens also to be supported by some Communists, that is their privilege, and no onus should attach to them for it. The assumption of guilt by association in this manner is contrary to the very

spirit and meaning of justice. The destruction of the integrity of any individual or group by innuendo or without fully established proof of guilt can, in the final analysis, serve no purpose other than to promote the cause sought to be condemned.

N. S. M.

ARCHBISHOP RUMMEL BANS GAMBLING FROM DIOCESE

Archbishop Joseph F. Rummel of New Orleans issued an order that, after August 31, 1953, Roman Catholic churches in the archdiocese of that city were to discontinue bingo and other gambling games as a means of raising funds.

In explaining his reasons, the archbishop stated that "at no time" had Catholic organizations operated these games "as a business or for the benefit of professionals." They had been social affairs of which the church was a beneficiary. Police had started enforcing the anti-gambling laws of Louisiana and these laws had been interpreted to include bingo, but a New Orleans ordinance gave permission to churches to operate bingo games for charity.

The archbishop recognized that public and private morality had become intertwined in the use of funds for church purposes when those funds were derived from games of chance.

When bingo was under public scrutiny in Cincinnati in 1942 and 1943, the late John T. McNicholas, then archbishop of that archdiocese, referred to bingo as "a harmless little game of chance." However, the investigation revealed that in three years gross receipts were around \$7,000,000 and the net profit about \$5,000,000.

Archbishop Rummel merits the commendation of non-Catholics as well as of members of his church. He has shown that what is good for the community is also good for the church, and that the most influential churches in a given community are those that set an example of law-abiding behavior rather than those who expect to be exempted from punishment for conduct that would condemn an individual.

S. W.

Make yourself nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which doubt cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—John Ruskin.

THE CHURCH IN COLOMBIA REVIEWED

IN August last, a group of forty-five Protestant delegates representing seventeen churches met in Ibagué, Colombia, for the purpose of planning a course of action against persecution. Those who attended heard much good news, but none of it indicated in any way that the opposition to Protestantism in Colombia had ceased.

The good news included a statistical statement from the census committee of the General Assembly of the Evangelical Confederation of Colombia (CEDEC) to the effect that there are now 12,000 communicants as compared with only 8,000 in 1948, the year when active persecution in that country began. Protestant Sunday schools also show an enrollment of about 15,000, and more than 50,000 persons attend Protestant services, although many of these remain nominally Roman Catholics. The total Protestant community is thus estimated at not less than about 100,000 persons of all ages.

Since 1948, forty-two of the then existing 213 Protestant churches have been completely destroyed by bombing and fire. A number have been severely damaged, and nearly a dozen have been expropriated by the government or by civilians under police authority and protection. This, however, is only a fraction of the total damage and loss. The report further notes that during the same period forty-six new churches were organized in areas other than those in which the destruction occurred.

As to education, 110 Protestant primary schools have been closed, of which fifty-four shut their doors by government edict and fifty-six were forced to suspend by violence or threat. There are, however, 104 Protestant schools, not including Sunday schools, now in operation. Over a million Colombian children are unable to attend school because of lack of facilities, and approximately half of the country's entire population is illiterate.

Not less than fifty-one Colombian Protestants have been killed since 1948, of whom twenty-eight were murdered by government officials or police.

Persecution by means of violence has decreased measurably since June 13th, when General Gustavo Rojas and the army took over the government. Upon his promise to permit the reopening of those Protestant schools closed by order of his predecessor, however, the Roman Church hierarchy brought pressure to bear upon the Ministry of Education and prevented such action. Requests by Protestant groups for a declaration of their rights by President Rojas have

thus far not been acted upon. In a recent speech President Rojas stated, as did the church hierarchy, that Protestants have been accorded bad treatment only because they had meddled in Colombian politics.

The Colombian government has signed an agreement, covering a period of twenty years, with the Roman Church, which provides for yearly grants of \$420,000 for missionary work throughout an area of about 330,000 square miles.

We are moved to observe that the expression "noblesse oblige" has always been an accurate reflection of the basic brotherhood of man. For any human group, clique or hierarchy, on any pretense whatever, to usurp the right of God alone to dispose of the lives and minds of men is the utmost in impiety and can serve only to destroy the very foundation of human community and brotherhood. There are but two types who can, with coldness and calculation, do this. They are the barbarian, whose consuming ambition is to annihilate for no other reason than lack of conformity, and the insane or neurotic, who demands complete control of the lives of others because he has lost his own integrity.

It is interesting to speculate on the class into which the hierarchy of the Roman Catholic Church in Colombia would fall.

N. S. M.

CIVIL DEFENSE IS CO-EQUAL WITH MILITARY DEFENSE

Few subjects are of greater importance today than Civil Defense. While those in a position to know the inside facts are firm in their belief that a Third World War is not inevitable, nevertheless they are also realistic enough to grasp the fact that, if circumstances now unforeseen should change the international scene and war result, it would then be too late to begin floundering around to determine what should be done.

In such a catastrophe there would be the dead to be buried, aid provided for the injured. There would also be the gigantic engineering problem of at least a temporary mending of disrupted utilities. Needing repair would be water mains, sewers, electric light and power lines, gas mains, telephone wires, radio and TV towers. There would likely be destruction of grain elevators or, if they were not destroyed by fire, possibly the grain within them would be poisoned. Besides all this, the last war showed

that thousands of homes were reduced to splinters and ashes. All told, the damage in loss of life, injuries to human beings and animals, destruction of property add up to a total that staggers the imagination.

The Federal Civil Defense Administration, 1930 Columbia Road, N.W., Washington 25, D. C., has prepared several pamphlets dealing with various phases of organizing the citizenry of the nation to meet such emergencies. J. J. Wadsworth, Acting Administrator, states that "Civil Defense stands as a co-equal with military defense. If both are sufficiently strong, they can help stave off World War III. That is the challenge."

"NEW YORK TIMES" CHIDED SENATOR McCARTHY

The following editorial appeared in *The New York Times* of September 13, 1953, under the heading "Not Above the Law." It is reprinted here by permission.

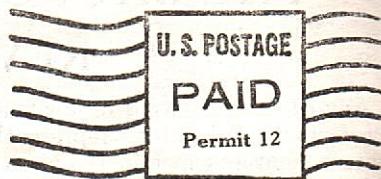
"Joseph A. McCarthy and his followers, hangers-on and coattail riders have long assumed that, if a Senatorial inquisitor is vociferously opposed to Communism, he is released from the obligations of fair play, integrity and truthfulness that bind lesser men. The Senator from Wisconsin has now taken another step. He has arrogated to himself the right to make public a document, issued by the Department of the Army, that was 'restricted' in the interests of national security. In making this release Mr. McCarthy gave two different and inconsistent versions of the facts. The public, to which Mr. McCarthy has offered to submit the question of whether he is or is not above the law, may wish to decide also the relatively minor and less controversial question of his loyalty to the truth.

"There are many millions of people in this country who hate Communism just as much as Mr. McCarthy does—probably close to the adult population of the country. They don't assume that hating Communism gives them a right to cheat, misrepresent, bully their neighbors and ignore the laws of the land. Sooner or later Mr. McCarthy will have to accept those limitations, too."

Gov. William G. Stratton of Illinois, vetoed a bill to allow parochial schools in that state to license school buses for \$2 a year, the rate enjoyed by public schools.

In his veto message, Governor Stratton said he feared the bill might cast a shadow over the legality of provisions of previously signed legislation cutting back state truck and bus license fees.—*United Evangelical Action.*

Sec. 34.65-E, P. L. & R.



NEWS

UNIV OF TEXAS LIBRARY
SERIALS ACQUISITION
AUSTIN TEX
C

Postmaster:
Form 3547 requested.

SCOTTISH RITE NEWS BULLETIN

1735 Sixteenth Street, N. W.
Washington 9, D. C.

NOTICE

There is no charge for the SCOTTISH RITE NEWS BULLETIN, which is sent without any obligation whatever upon the part of the recipient. It is the property of the Supreme Council, 33° (Mother Council of the World), Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, and is under the direct supervision of Sovereign Grand Commander Thomas J. Harkins, 33°, with Grand Secretary General Claud F. Young, 33°, Business Manager.

This Bulletin is published as a contribution to the welfare and happiness of the nation by diffusing information concerning education and civics, and it is hoped the widest use may be made of the data contained therein. Any of the material may be used at any time, with or without credit to the SCOTTISH RITE NEWS BULLETIN, but where it is noted that excerpts have been made from other publications, proper credit should be given. A marked copy would be appreciated when our material is used.

Freemasonry has ever been the friend and supporter of constitutional government. Fourteen of the Presidents of the United States have been Masons, and the Declaration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of duty and responsibility in a patriotic citizenry and, as a primary consideration, the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.